

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

NO. 52
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Editors: W. Emmett Small, Helen Todd

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COME UP WITH YOUR OWN

A strange fallacy is prevalent within certain theosophical circles that H. P. Blavatsky is, if not entirely out of date, at least now somewhat inadequate, not in tune with the times, and her teachings are in need of updating by savants and prophets of today. One writer goes so far as to state that "by clinging desperately to the teachings of the Founders the Society will become barren of any spiritual life . . . and become a hollow shell."

Pondering the strange brashness of these words, we recognize here a prime example of the healthy dichotomy that underlies the structure of our Movement: on the one hand the Teachings; on the other, freedom of speech which makes 'orthodoxy' neither possible nor desirable. But we believe there is a third and ever-present Witness which stands watch and tests and helps and which can perhaps best be expressed in H.P.B.'s words as that "living and breathing spirit of Truth" which, if we listen to "will bring evergrowing Knowledge." Surely that knowledge should be the aim of all students, of all members professing membership in one or another branch of the Theosophical Movement.

We do not know if the words of criticism we have quoted have passed unnoticed. We have seen no comment on them. Readers of our bi-monthly will of course know where the *Eclectic* stands, which is exactly that we *should* cling "desperately to the teachings of the Founders", with vision, with courage, with strength, and to those who in their lives and writings have supported the Founders. True, we should listen to the thinkers of today, what they propose, what they surmise. But their statements—changing with each passing decade—should be weighed against the background of something they yet do not have and which Theosophy does have: those facts of visible and invisible Nature which have been tested by generations of Seers and Adepts and which may be regarded as the religious-philosophical-scientific warp and woof of the tapestry of all thought. Do they who clamor for change and updating know those teachings? Do they really understand them? Are those teachings in reality outdated, their value fast dissolving into a misty fruitless past? Or are they, as we believe, Ideas, the essence of which can, if properly understood, leaven the whole mass of thinking of this globe for the next two thousand years?

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then should perhaps be not one of storming or expressing righteous indignation, but an indirect yet positive course of challenge. Come up with your own answer to the question: What is this Theosophy that is precious and must be saved from becoming "a hollow shell". We could ourselves give ample quotation, persuasive, satisfying, conclusive to us, but we resist such pressure, and instead ask for yours. Think deep. And in so doing let us not forget H.P.B.'s words: "It [the T.S.] has to guide the spiritual awakening that has now begun." And she adds: "and not to pander to psychic cravings which are but *another form of materialism*" (*italics added*). (See Letter to the American Convention, April 22-23, 1888).

What is it then, we ask ourselves, that the historic moment of today, this new cycle, demands? Above all, surely, it is *to know* the teachings that are the inspiring seed for the solar cycle of 2160 years now upon us. It is to live them, to spread their vigor and life by sensible, persistent, unflagging means. It is also to resist a wasting feud and fight among those of differing theosophical views, yet to evince a willingness and readiness to speak out, kindly and with respect to the feelings of others, but ever holding to principle without which we become as empty vessels. It is, essentially perhaps also, to be ready to listen, to listen to that inner Something to which no name need be given, but which to each can be a living monitor and guide.

. —W.E.S.

MEDITATIONS—II

Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts—these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom.

H. P. Blavatsky

but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible; the former through the density of matter, and the latter because of the subtlety of being—being which is ever the same, its only change being motion and rest. For being has this necessary characteristic, that its change is brought about by nothing external to itself; but whole becomes parts and parts become whole in the oneness of all.

—G. R. S. Mead: *Apollonius of Tyana*, p. 149

Not the Form of Flesh, Blood, and Bones

It (the occult teaching) gives first of all a corroboration of the teaching that, while the human monad has passed on globe A and others, in the First Round, through all the three kingdoms—the mineral, the vegetable, and the animal—in this our Fourth Round, every mammal has sprung from Man, if the semi-ethereal, many-shaped creature with the *human* Monad in it, of the first two races, can be regarded as Man. But it must be so called; for, in the esoteric language, it is not the form of flesh, blood, and bones, now referred to as Man, which is in any way the MAN, but the inner divine MONAD with its manifold principles or aspects.

—P. Blavatsky: *The Secret Doctrine*, II, 635

Inaugurator of a New Civilization

The Great Teacher, the Mover of men's hearts, and the inaugurator in very truth of a new civilization among men, a civilization founded upon spiritual ideals and cosmic verities, passed away quietly in her armchair, surrounded by a few of her attendants and friends, on the morning of May 8, 1891.

Legend has begun but has not yet succeeded in weaving around her memory and her personality those outlines of figure and type, based on reverential but imperfect knowledge, which at the present time portray to us Occidentals the distorted figures of other great World-Teachers of the past. True reverence should need no such fictitious embellishments of truth. A World-Teacher stands firm through the ages upon the basis of fact which is the work that he wrought; and let us hope that this grand and imposing figure, H. P. Blavatsky, may forever remain clear in our memories and sharp in the outlines of truthful delineation, untouched by the blurrings and embellishments of fancy and story, however reverential in origin such later fancy may be. We must see her as she was, not as fancy would portray her to have been; we must see her as she passed across the pages of history, grand, truthful, powerful, clear-cut, splendid, a martyr to her world-work, and a much misunderstood benefactor of her fellow-men.

—G. de Purucker,
H. P. Blavatsky the Mystery, p. 241

Blake and Hidden Symmetries

Blake is thus a startling example of what we sometimes feel to be in lesser ways the case with ourselves. We carry around with us whole libraries of half-formed wonderings and unborn intuitions—feelings of

the hidden symmetries of the world and the rhythms of life, and then we find some ancient poet or thinker *writing* of these things! What if there is actually the “universal and unanimous tradition” of which Coomaraswamy speaks, which leaves a trail of wonder clues in literature across the centuries—arising in spontaneous inspiration as well as from transmission in books? If this can happen in mathematics—Newton and Leibniz formulating the principles of the calculus independently, at about the same time—then why not in philosophy too?

The sense of these symmetries comes to us, but then must be filtered into the mind of the times. An inspiration akin to Neoplatonic flights surely came to the German transcendentalists, to Lessing and some others, for example, just as, a century or so later, Schopenhauer echoed—if somewhat thinly—Upanishadic verities and, as today, many great themes of ancient thought are blooming again in a new idiom. If this be the law of our common mind, finding expression in individual channels, the whole of cultural history will some day have to be written in terms of these cycles of reawakening.

—“The Resources of William Blake,”
in *Manas*, Sept. 6, 1978, reprinted in *Sunrise*, Jan. 1979

ITEMS of INTEREST

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Stichting I.S.I.S., The Hague, Holland, May 27-28 (Contact D.J.P. Kok, Blavatskyhuis, De Ruyterstraat 4).

Corresponding Fellows Lodge “Garden Party”, England, June 2nd. (Contact Mrs. Margaret Duncan-Miller, Arden Cottage, 14 Ashley Drive, Walton-on-Thames, Surrey).

Die Theosophische Gesellschaft Arbeitskreis, Germany, June 16-23 (including Summer School). (Contact Miss Mary Linné, Zwerweg 6, D-7263, Bad Liebenzell, Unterlengenhardt).

We hope to have reports of these in our next issue.

“Blavatskianism” In and Out of Season

Do you recognize this title? And: *The Sheaths of the Soul; Mesmerism; Meditation, Concentration, Will; Theosophical Theories of the Microcosm; Jacob Boehme and The Secret Doctrine; Hidden Hints In The Secret Doctrine*? Students of W. Q. Judge will. They are some of the articles that will appear in Volume II of *Echoes of the Orient*, compiled and edited by Dara Eklund and to be published later this year by Point Loma Publications, Inc. You will find also hundreds of answers to questions by W.Q.J. reprinted from his *Theosophical Forum*, 1889-1895. And much much more!

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H. P. Blavatsky

Murder By Accident

Reprinted from *Theosophy*, 'On the Lookout', March 1979, published by The Theosophy Co., Los Angeles, California.

Science for last Aug. 25 presented a macabre account of the power of suggestion. David Phillips, a sociologist of the University of San Diego in La Jolla, reports that when murders and suicides are extensively publicized in newspapers, a wave of fatal airplane accidents follows. The greater the publicity, the more accidents, according to his tabulations. This research was nationwide, the most influential newspapers in each state being used. There was a very close fit between front-page publicity to murder and suicide and the plane crashes which came soon after. The crashes, which were commonly multi-fatal, occurred in the regions where the stories about murder and suicide had been given prominence. The sociologist concludes:

"The evidence thus suggests that (1) some persons are prompted by newspaper stories to commit murder as well as suicide, and (2) non-commercial planes are sometimes used as instruments of murder and suicide. Taken in conjunction with previous research, the results suggest that the impact of newspaper stories may be at once more general and more grave than was previously expected."

An occult addition to this warning was given many years ago by William Q. Judge in *The Ocean of Theosophy*, where he speaks of executed criminals who are not really 'dead', but are "ever rehearsing in *kama-loka* their crime, their trial, their execution, and their revenge." He adds: "And whenever they can gain touch with a sensitive living person, medium or not, they attempt to inject thoughts of murder and other crimes into the brain of such unfortunate." Quite conceivably, newspaper articles which deal sensationally with murder and suicide open the way to such suggestions from the astral plane.

Dollar-Sophia

Reprinted from *The Canadian Theosophist*, Jan.-Feb. 1979.

Recently, a telephone caller inquired about the program of our Lodge. Apparently interested, the next question was, "How much do you charge?" The reply evidently struck a chord of disbelief. "But I always have to pay, wherever I go!" A few more words, and that was the end of the conversation. The inquirer had obviously concluded that if it does not have a price tag, Theosophy is not worth looking into.

The situation has changed little in the last hundred years. In a letter written to a member in 1896, William Q. Judge noted: "The fact is that many people in these times apply the commercial spirit to things spiritual." This attitude has apparently always been with us, and probably will continue to be with us for a long time to come.

For the most part, the general public wants excitement, and tends to avoid anything that requires in-

dividual effort. Moreover, in a materialistic society it is almost taken for granted that nothing of value is ever free. With this sort of conditioning, it is little wonder that so many people are psychologically prepared to be taken in with a 'sales pitch' offering powers, salvation, or what have you. Many a good living, it seems, is to be made by selling religion and occultism.

It is indeed a pitiful state of affairs that such a large public is willing to be deceived by appeals for money in the name of religion. Scores of organizations exist to prey on this gullibility. More pity still is that in some instances the deceivers demand more than money—nothing less than the sublimation of the will of the individual. In such cases, the ancient warning of *caveat emptor*, let the buyer beware, has an additional and doubly serious meaning.

When Theosophy was presented to the public in the last century it not only provided welcome light to those in search of the spiritual path, but it also suggested a new line for charlatans. In an editorial in *Lucifer*, January, 1889, H. P. Blavatsky coined the term 'Dollar-Sophia' to describe the situation. "They plagiarized from our books," she wrote, "set up sham schools of magic, waylaid seekers after truth by deceiving them with holy names, misused and desecrated the sacred science by using it to get money by various means . . ." (*H. P. Blavatsky Collected Writings*, Vol. X, p. 280).

Even today, the number of self-styled 'Masters' advertising in popular journals is amazing. Some even masquerade under the names of the adepts who taught Madame Blavatsky. The tragedy is that so many seemingly intelligent people can be taken in by this ridiculous charlatanism.

In the same editorial, Madame Blavatsky wrote:

"Let us close by expressing a hope that our Theosophical brothers and sisters in America will pause and think . . . Above all, let them bear in mind that true occult knowledge can never be bought. He who has anything to teach, unless like Peter to Simon he says to him who offers him money for his knowledge—'Thy money perish with thee, because thou hast thought that the gift of (our inner) God may be purchased with money'—is either a black magician or an IMPOSTER. Such is the first lesson taught by *Lucifer* to his readers in 1889." (*ibid*, p. 285).

And still not a bad lesson for all of us to consider in 1979.

—D.D.

CONSOLATION REGARDING DEATH

Quoted from *Studies in Occult Philosophy*, by G. de Purucker, pages 618-19.

I have studied the technical Theosophical literature and understand that man is a composite being. Also, I have read about what happens to the sevenfold hierarchy 'Man' when he dies, but has not Theosophy also an ethical side in regard to death, with love and compassion?

My question is: What consolation for the heart, what inspiring hope and courage, does Theosophy give to those who fear death, to the dying, to those who have lost their loved ones?

Theosophy teaches that death *per se* is not to be feared. It is a change to a better state, but only when death comes naturally. This questioner evidently has not read much of our Theosophical literature, wherein he would have been told that ethics are of the very essence of every doctrine that Theosophy has. Ethics are of the very structure of the Universe, for they mean harmony: that right is right, and that wrong is wrong, and that the correct thing is the correct thing, no matter when and where it is; also that the straight thing is the straight thing no matter where and when it is.

The ethics of our teaching regarding death are what I have so often stated: That it is naught to fear; it is inexpressibly sweet, for it means ineffable rest, peace, bliss. When a man dies, he enters into the great Silence, just as happens when a man falls asleep and later awakens. These few words tell you the whole story, although none of the details of the story.

Do you remember what Robert Louis Stevenson wrote in his *Requiem*? He wrote this for his own grave, they say:

Under the wide and starry sky
Dig the grave and let me lie;
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me
"Here he lies where he longed to be.
Home is the sailor, home from the sea,
And the hunter home from the hill.

Ay, very beautiful, for in it the spirit of Robert Louis Stevenson spoke; but why did he say: "Dig the grave and let me lie?" Don't you see here the old horrible thought that the man is his physical body? I would have written: "Dig the grave and let me go free." I, an incarnate energy of the Universe—can you keep me within a grave? I, a flaming intelligence, an imbodyed spirit, can you enchain me within a coffin? Ay, the very bonds of the world are too small for me. My soul is native with the stars, and whether it be Canopus or Sirius, or Stella Polaris, there I dwell on familiar terms. There I belong. Free me! "Glad did I live, and gladly I die, and I lay me down with a will. This be the verse you grave for me. Hence he has gone, where he longed to be."

THE BRIDGE

HELEN TODD

There is an eloquent passage in H.P.B.'s *Isis* that is often in my mind:

On the brink of the chasm separating the spiritual from the physical world stands modern science with eyes closed and head averted, pronouncing the gulf

impassable and bottomless, though she hold in her hand a torch which she need only lower into the depths to show her mistake.

This was written more than a hundred years ago, and though the torch of Science shines ever brighter as she probes into the multitudinous aspects of Nature and Man, bringing forth astounding facts, and fashions therewith spectacular creations by which she may conquer the earth, the sea and, verily, the heavens, yet she has rarely if ever turned her head to gaze on the other shore, for it appears that she appropriates all that she has conquered, attributing it all solely to her own genius.

When one reads of her search for the roots of language by studying the mouthings of the chimpanzee; when she can declare that the all-active computer might verily take over all our mental operations; when she can toy with the idea that mankind is the end-result of the "Big Bang" which occurred billions of years ago; when she can state that altruism is merely a refined sort of self-serving, or perhaps a means to absolve one from some hidden guilt complex—as we contemplate these thoughts of today's science there is a chill in the heart.

H.P.B. concludes the passage from *Isis* with the words: "But across the chasm the patient student of the Hermetic Philosophy can construct a bridge." And it cheers one when he thinks of those special luminaries in the field of Science who have constructed such a bridge, to the eternal gratitude of all thinking men. It is the bridge which spans the gulf that separates physical knowledge from spiritual wisdom.

H.P.B.'s metaphor of the bridge is an apt one. The bridge *must* be built, and the student must cross it from the 'science' side which investigates so brilliantly the aspects of matter in its many forms: vehicles, structures, processes, etc., to the side of spiritual truth which studies the mysteries of consciousness as an ever expanding power to grow towards 'spirit'.

Science has not yet grasped the fact that matter and spirit work together in the long history of evolution. The lack of this knowledge becomes especially apparent in the study of human behavior, bringing in its wake much that does a disservice to the inherent nobility to the human race by confining examination of human behavior to the lowest common denominator.

The fundamental truth is that Matter and Spirit are essentially but two aspects of the One Reality; and our chief goal on earth with its many and varied experiences is to discover this truth. Once this is grasped we can move forward with confidence and eagerness to our goal of self discovery.

AND WE QUOTE . . .

Visible and Then Invisible

There is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth,

but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible; the former through the density of matter, and the latter because of the subtlety of being—being which is ever the same, its only change being motion and rest. For being has this necessary characteristic, that its change is brought about by nothing external to itself; but whole becomes parts and parts become whole in the oneness of all.

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First Volume of "The Theosophist"

To mark the centennial of this publication (October 1879) a verbatim reprint is being issued and is expected off the press by the end of May or early June. Large format 8½ x 11, includes Hindu music, translations, exploration, occult philosophy, mathematics. This was H. P. Blavatsky's first great magazine, a treasure for all Theosophists, 320 pages, paper \$8.95. Place orders with: Wizards Bookshelf, Box 6600, San Diego, California 92106 U.S.A.

Talbot Mundy's Centenary

April 23rd this year marks the hundredth anniversary of the birth of Talbot Mundy, author of more than a score of novels, with settings mostly in India. To Theosophists perhaps the best known is *Om: The Secret of the Ahbor Valley*, published in 1924. Mr. Mundy wrote the book while he was a guest of Katherine Tingley at Point Loma and staying in the guest-quarters of what was called the Headquarters Building just a few minutes' walk from where copy for this issue of the *Eclectic* is being prepared. The author's autographed inscription in the copy of *OM* he presented to Katherine Tingley, dated November 1924, reads: "To Madame Katherine Tingley, Lomaland. Dear Leader, This book was written in your house while I was your guest. What wisdom it contains was learned from you, and its unwisdom is my own. Without your teaching, patience, and encouragement I could not have 'imagined' either the wise old Lama or his chela. Be this, therefore, a written record of my gratitude and obligation to you. —Talbot Mundy."

This year a biography of Talbot Mundy will be published in England. The author is Peter Beresford-Ellis.

Emanuel Pekelis, M.D.

Faithful friend and dynamic Theosophist, Dr. Emanuel Pekelis passed into Peace on April 8th. A few years ago he and his wife, Jeannette, moved from Camarillo, California, where he had been on the staff of the State Hospital, to be nearer Mrs. Pekelis' relatives in Joplin, Missouri. The following announcement of his passing, sent by Mrs. PePekelis, sums up a life of noble aspiration and compassionate action: "Emanuel Pekelis, M.D., 1-11-1904 to 4-8-79. He was open to the pain and pleasure of the world, laughed with children, listened and soared with the birds, learned from music and beautiful things. He sat at the bedside of those who died in hospitals, unknown and uncared for, walked with the lonely through the dark alleys of life, gave succor to the hopeless in concentration camps as he devoured mental and spiritual food, assured that though we are now all children of the earth, in eternity we are children of the whole universe. He strove to "have perseverance as one who doth forevermore endure. Thy shadows live and vanish; that which in thee knows, for it is knowledge, is not of fleeting life: it is the man that was, that is, and will be, for whom the hour shall never strike . . ."

Dr. Pekelis will be greatly missed. The Board of Point Loma Publications and many friends, especially in California, extend to his devoted wife and her family great sympathy and understanding, sustained by the knowledge that he rests in blessed well-earned peace.

"The Sleeping Spheres"

Under this title the Theosophical Society in Canada (2307 Sovereign Cres., S.W., Calgary, Alberta, Canada T3C 2M3) has issued a 22-page pamphlet, the subject of which is the after-death states of consciousness. This purports to be a reporting of a kind of dream-like experience of the Devachanic state. The author is Jasper Niemand, well known to American Theosophists of the 1880's and 1890's as the pen-name of Mrs. Archibald Keightley (who before that was Mrs. Julia Campbell VerPlanck). Originally published in *The Canadian Theosophist* in five of its 1953 issues, it is now made available for a new generation of students of Theosophy.

The value of this essay is greatly enhanced by commentary by Mr. Roos which gives specific references to teaching about the after-death condition mainly in *The Mahatma Letters*. The price of the pamphlet is \$1.00 per copy to help offset printing costs and postage. Orders should be sent to the above address.

The Four Sacred Seasons

What evidently is the last of unpublished esoteric instruction given at Point Loma by Dr. de Purucker in the 1930 decade is now in print. Under the title "The Four Sacred Seasons" Theosophical University Press (Post Office Bin C, Pasadena, Cali. 91109) has issued a booklet containing (with minimal editing, as stated in the Foreword) theosophical teaching particularly relevant to the four cyclic turning points of the year, the solstices and equinoxes. (Softcover \$2.75; hardcase, \$4.50).

Verbatim et literatim originals of this instruction, as dictated by Dr. de Purucker, are, among other material considered esoteric, in the archives of the Point Loma Publications Library, and may be studied there or, under special arrangement, borrowed by the student or researcher.

Two New Magazines in Holland—"Theosofisch Forum" and "Lucifer"

Combining two former publications, *Levende Gedachten* and *De Gouden Schakel*, the new organ of the Theosofisch Genootschap H. P. Blavatsky, *Theosofisch Forum*, will be published four times a year. An opening statement declares that its aims are to contribute to the formation of an active brotherhood among men of all races and religious convictions; to encourage the study and comparison of religious and philosophic systems, all of which ultimately stem from a common primordial source of universal ideas and principles; and it emphasizes that everyone is responsible in his or her own environment. It encourages free search for truth, and is not related to any church or political system. Therefore, dogmas and authority in religious and philo-

sophical fields are rejected. Its columns are available for contributions from all Theosophists who base their study and writing on the Secret Doctrine. The journal is compiled and published by unsalaried co-workers, and monetary contributions exclusively serve to meet expenses incurred in publication. The editors do not necessarily always subscribe to individual statements in articles. Editors' address: Loenensestraat 97, 2574 RH, The Hague.

Lucifer is the organ of I.S.I.S. (International Study-Center for Independent Search for Truth) also in The Hague. It will appear four times a year at approximately the Winter and Summer solstices and the Spring and Autumn equinoxes. This first issue reprints H. P. Blavatsky's famous article "What's in a Name?" (Why the magazine is called 'Lucifer'), from Vol. 1, No. 1, Sept. 15, 1887, of the original *Lucifer*. Other articles include "How Easter Became a Christian Festival" by G. de Purucker; a review of recent discussions between Darwinists and Creationists in evolution, in the light of the Esoteric Philosophy; "Search-light on Freedom": thoughts referring to a lecture given by Prof. Dr. Carl Friedrich van Weizsäcker, director of the Max Planck Institute in Germany, to the German Parliament; "Will-o' the Wisps Around Crucifixion", a study about historicity and beliefs surrounding Jesus and the Crucifixion; and other articles. An introductory statement declares that publication of *Lucifer* is of twofold importance, first, indicating the realization of the hopes and plans of the Council of Members of the TS, and secondly as a means of working more effectively with Theosophists of other groups.

Another New Magazine

Forum Today, issued by its editor Judith Ann Christie, Yorba Linda, California, declares in its first issue that it "is devoted to the expansion of the aims set forth by H. P. Blavatsky, H. S. Olcott, W. Q. Judge, and others in November 1875 in New York City, New York. Its secondary purpose is to promote a meaningful Fraternization Movement amongst all existing Theosophical Groups and individuals in the world today; and also of presenting a clear view and unified representation of Theosophy to the millions of members of our human family." The magazine will be sent free on request to those interested (17222 Brooklyn Ave., Yorba Linda, Calif. 92686). This issue has articles; "What is the Theosophical Movement all About?" "Your Grass-Roots, Inherited!", "Madame Blavatsky, the Power-House", "Zone Therapy", "Zodiacal Clues to Natural Health", and news-items.

School of Theosophy, Krotona Institute

The Spring program again had as its distinguished guest speaker Seetha Neelakantan, Head Librarian of the Adyar Library of Oriental Manuscripts in South India. She taught two courses: "Holistic You," and "Personal Life to Life Unlimited." Other speakers were: Evelyn Eaton, who discussed "The Vision Quest: The American Indian's Guide to Spiritual Living"; and

Dr. Robert McGinnis, who showed slides taken while doing original research in Israel, and led a program on "The Mystery Teachings of the Essenes." Oliver Greene's course was titled "Man, the Measure of all Things"; Dr. Frederick Werth's, "From Subconsciousness to Superconsciousness"; and Dr. Paul Herman and three graduate students at the California Institute of Asian Studies presented a seminar on "Healing Through Understanding—the Higher Self, the Human Will, and Unconditioned Living."

Memory Gathering For Iverson L. Haris

With Mrs. Katherine Harris and all members of the Board of Point Loma Publications present, at noon on March 10th a Memory Gathering was held on Point Loma for Iverson L. Harris, who (as reported in our last *Eclectic*) passed into Peace on February 13th at San Diego, California. Friends from Los Angeles, Long Beach, San Clemente, and San Diego also attended. Appropriate music by Carmen Small opened and closed the meeting. Acting as chairman for the occasion, W. Emmett Small reminded all that Iverson came to Point Loma, "this very spot, in 1899, at this time of the year. That is exactly 80 years ago. And you might say he lived and he died here, within the tradition of what Point Loma came to be recognized for throughout the world. You all know what that meant and what it means today, a still living breathing force and energy, sound and sane, intellectual and spiritual. In the storms and buffetings that any real life brings to the aspiring individual to forge ahead, those at Point Loma had their fill. No worthy life is without them. But for those who could understand and be in harmony with the underlying aims and purposes of the School there a golden thread moved through their lives, sustaining, supporting, cheering. In that sense for them, I feel sure we can agree, life, in Katherine Tingley's phrase, is Joy. I believe in the deeper sense it was so for Iverson. And it is that note of joy and happiness that I am sure we wish to sound today in this gathering of friends and fellow-workers, some of many decades, others newer but imbued with the same spirit of devotion and purpose."

Then followed informal recalling of incidents of historic or friendly personal moment related by Irene R. Ponsonby, Helen Todd, L. Gordon Plummer, Enrique Columbié, Boris de Zirkoff, Tom Amneus, James E. Moss (Executive Director of the San Diego Historical Society for the last 10 years, and now appointed Director of the California Historical Society headquartered in San Francisco), Dara Eklund, Alice Eek, Dr. Björn Eek, Louise Savage, Edith Tyberg, Beth Stinebaugh, Gertrude Plummer, Ben and Julie Franklin, Mary Louise Soderberg, Richard Robb, Kenneth Small, Gwen Small, and others.

Perhaps the earliest incident mentioned was what Iverson liked to refer to as his "first publicly recorded speech"(!), when he was 7 years old. This was reported in *The New Century* magazine of Christmas 1897. Mrs.

Elizabeth Churchill Mayer (later Mrs. A. G. Spalding), then Superintendent of the Lotus-Circles throughout the world, was visiting Macon, Georgia, to participate in the Macon Jubilee Celebration of its fourth anniversary as a chartered Branch of the T.S.A. At a special meeting of the Lotus-Circle, the local superintendent asked the children to define the meaning of their motto: "Helping and Sharing is what brotherhood means." Iverson stepped forward. "Well, it's like this," he said. "If a boy gets into a fight, you take up for him; and if you've got anything you think nice, you share it with somebody else."

The Chairman said that many messages of sympathy had been received by Mrs. Harris and the Board of Point Loma Publications, bringing the thought of friends throughout the world to this gathering. Limits of space, however, permit here quoting from only some of these:

From Europe, a cable from the School for the Study of the Esoteric Philosophy at The Hague, and at Arnhem, and from the Theosophical Society H. P. Blavatsky: "Heartfelt thoughts for all on Iverson's passing into Light." Also messages of sympathy from D. J. P. Kok and members of I.S.I.S. (Blavatskyhuis, The Hague); from Mary Linné, Die Theosophische Gesellschaft, Unterlengenhardt, Germany; Hetty Lökke Enthoven, Oslo, Norway; Elsie Benjamin, Mora Forbes, Pearl Katherine Kramer, Pat Cummins, from England; Staffan Kronberg, Sweden.

—*Joy Mills, Vice-Pres. T.S., Adyar, India*: What a beautiful life of devoted service, of utter dedication to the one great cause, of selfless pursuit of the one ideal that has drawn us all together! . . . I do feel it was a privilege to have known Iverson, and I feel certain it was an ancient link, for in spite of some outer differences in approach, there was always an underlying unity in our work for the Movement, and his friendship was one I treasured always as I endeavored, and continue to endeavor, to serve the Work. He, of course, knew his full share of the storms that break about the heads of those whose lives are devoted to principle, and I always admired the manner in which he met those storms and maintained his principles.

—*Ted G. Davy, Gen. Sec. T.T. in Canada*: I would like to convey to you and all Point Loma colleagues an expression of our gratitude for the lifelong work Iverson gave freely to the Theosophical Movement. His many achievements are and will remain a worthy memorial to him. But his example and inspiration will live on in those who were privileged to have known him. May all of you at Point Loma Publications be inspired by his memory as you strive on to accomplish the tasks he started with you.

—*Erika and Wilfried Goltz, Berlin*: Our best wishes are accompanying Iverson on his glorious cosmic journey.

—*Sylvi Kohva, Helsinki, Finland*: "We know the Silence that you loved has taken you, and thrown the limits of your life away; You are made whole: there

is naught else to say." Thank you for all the dear letters and thoughts you have given to Suomi and me!

—*Mrs. Dorothy Armstrong for the Vancouver Lodge T.S., Canada*: (Speaking of the visit of Mr. & Mrs. Harris last year): When Iverson was sitting at the head of the table in our Lodge rooms, telling us the story of Point Loma, pouring out the grand philosophy he grew up with, he seemed to drop 30 years at least; his love and enthusiasm for life made him seem young again . . . The brand of Theosophy he taught in lectures and in his writings has enriched the lives of many people.

—*Also from Canada, Mollie Griffith, Victoria*: I have often thought of him as one of the great Warrior caste, always fighting for what he thought was right.

—*Again from Holland, from Jan and Lucie Molijn, Heemstede*: At nine o'clock in the evening (it was about 3 o'clock with you) we sent our loving thoughts and recited the Gayatri in memory of a beloved friend who had started on his cosmic journey after so many years of loyal service.—*And from Willy Schmit (School at The Hague)*: Yesterday I received a telephone call from Vilita (Enthoven) to tell me that Iverson passed away peacefully. Our thoughts turn to our 'spiritual home' in San Diego and we can imagine that it is a loss for all those staying behind. His life and last moments are exemplary of the teachings he promulgated, and we are thankful for all he has done for us during so many years. With sympathy and love from all the students of the School at The Hague.

—*From Quest Book Agency, North Sydney, N.S.W., Australia*: The news of Iverson Harris' passing came as a complete surprise to us all here at Section Headquarters . . . While we appreciate the importance of such steps as births and deaths in a person's life-stream, yet we feel that their passing leaves always a gap behind—especially in the case of people of such dedication as Iverson Harris. His great enthusiasm came even to us across the waters in his letters and kind little comments. We will take this as inspiration for our own work.

From the U.S.A. we must limit ourselves to these:

—*Jalie N. Shore, Denver, Colo.*: When my brother died in Rome in 1970 Iverson wrote me a comforting note that ended with this quotation from Tagore: "Death is not extinguishing the Light, but a putting out the Lamp because the Dawn has come." I'm sure Iverson's Light in the new Dawn is shining more brilliantly than ever.

—*Judith M. Tyberg, Director of East-West Cultural Center, Los Angeles*: Love can never separate us all. May Iverson be blessed in his new life.

—*Alice Eek, P. L. Publications Board member*: Point Loma Publications, Inc., which Iverson started many years ago has been a most successful enterprise of which we are very proud. His faithful work for Theosophy to which he devoted his whole life is a most admirable contribution to the Theosophical Movement, its Teachers, Founders, and Members. The legacy

of those books we printed is immeasurable, and it happened because of Iverson.

—*Alan R. Shurlock, Mill Valley, Calif.*: Iverson will be remembered as the stalwart warrior for the cause of Theosophy and the Raja Yoga School and College. Up to the last he was defending Point Loma from an attack by the *L.A. Times* as a 'cult' . . . Now he has entered into a well-earned rest: *dormit in astra*. He will long be remembered by Theosophists for all he has done for Theosophy.

—*Vonda Urban, Chicago*: Our class memorial to Iverson is a bouquet of love and appreciation for his work. Iverson lives in the flame of Truth that he has fostered. (signed) Vonda Urban, Irene Stashinski, Ginny Ross, Barbara Schultz, Arnold Coleman, Wayne Berger, Colette Dowlatkah.

—*Jane Caldwell, Chicago*: He so much reminded me of the stories of St. George doing battle with the dragons. How often—and so ably—he fought for and defended the truth.

—*H. E. and Julie Franklin, San Clemente*: We will miss Iverson, but how fortunate that our orbits converged and our lives have been enriched by knowing him. We will always remember him as a real *gentle* man, who in the inmost depths of his being had such absolute faith in the powers of the spiritual truths which he strove to live by that he felt compelled to dedicate his life to carrying this message to others all around the world . . . unflinching, proudly, and with steadfast purpose.

—*J. J. and Ruth Laughlin, Walla Walla, Wash.*: The Light will always shine in his memory as an outstanding student.

—*Judith Ann Christie, Yorba Linda, Calif.*: . . . a sweet rest and safe journey.

—*Walter A. Carrithers, Jr., The Blavatsky Foundation, Fresno, Calif.*: To Point Loma Publications, to *The Eclectic Theosophist*, to Katherine Harris, to all your co-workers, profound sympathy upon the loss of your spirited inspirer. From my long and extensive knowledge of the particular field, I can say with certainty that Iverson L. Harris has to be counted as one of the three or four students of our time most devotedly interested and alert, most generous and active in the defence of Madame Blavatsky and her Cause—a defence, the Arhat-Brothers tell us from her day, that is *the first and foremost duty* of all who would work for that Holy Cause! And now in a very real sense he has given what, no doubt, were some months or years of life that were yet his, in sacrifice to what he saw as his duty in that Cause and in the defence of his beloved 'Point Loma'.

(Mr. Carrithers also has an article about Mr. Harris in Blavatsky Foundation Newsletter No. 9 of March 1979, "Organized Theosophy Has Lost its Best Defender of H.P.B.")

(Contributions to the work of Point Loma Publications in memory of Iverson Harris are listed on page 8.)

FROM LETTERS RECEIVED

Emanuel Pekelis, M.D., Jasper, Alabama.—Thanks from the bottom of my heart for the January 15 issue of the *Eclectic*. It is satisfying in many more ways than one. It answers quite a few hitherto unanswered questions. It is thought provoking. It challenges complacency and chastizes conformity.

Irene R. Ponsonby, Los Angeles, Calif.—I've read every word of the excellent issue of *The Eclectic Theosophist*! Let me repeat: in my opinion *The Eclectic* fills a needed gap in the overall chain of publications. Long may it continue.

By determination of the Internal Revenue Service, dated April 19, 1971, contributions made to Point Loma Publications, Inc., are deductible by donors on their Federal income tax returns. Bequests, legacies, devises, transfers, or gifts to or for the use of the Corporation are deductible for Federal estate and gift tax purposes.

IMPORTANT — CHANGE OF ADDRESS

Please note on our masthead change of Box Number. All inquiries, subscriptions, contributions, should now be addressed to:

Point Loma Publications, Inc.

P.O. Box 6507

San Diego, California, USA 92106

Gerda Dahl, Long Island, N.Y.—Elsie's *Search and Find* (Theosophical Index) is a MUST, and of course K.T. belongs in my library too (*The Wisdom of the Heart*)

B.F., Laguna Beach, Calif.—How I have enjoyed *The Wisdom of the Heart: Katherine Tingley Speaks*. It is not only lovely to look at but filled with such a gentle and perceptive philosophy. It is just as timely now as when the talks were given, and even prophetic.

E.F., Saratoga, California.—I am greatly impressed with *The Wisdom of the Heart: Katherine Tingley Speaks*. The cover is so attractive and Madame Tingley's thoughts and words surely a collection of jewels.

CONTRIBUTIONS

The following contributions to the work of Point Loma Publications, Inc., received since the report in the March *Eclectic* are here acknowledged with deep appreciation: E.M.G., \$500.00; G.D., \$100.00; W.S., \$100.00; B.S., \$5.00; V.U., \$24.90; K.):H., \$30.71; D.L.G., \$15.00; M.F., \$5.00; W.P., \$4.59; N.A., \$40; J.V.C., \$40.00; B.S., \$10.00; M.B., \$3.16; J. & L.M., \$8.75; R.T., \$25.00; and, in memory of Iverson L. Harris: M.A.B., \$25.00; E.P., \$10.00; Anon., \$600.00; M.B.G., \$100.00; Anon., \$20.00; J.N.S., \$25.00; C.R., \$10.00; E.M.G., \$500.00; R.T., \$25.00; J.H., \$25.00.